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SOCIOLOGY

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is a conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competitive power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit when every class is emplaced at rest in liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., SEPTEMBER 20, 1901. A. K. 61.

Whole No. 459

Evolution of the Fifth Universal Kingdom.

The Attainment of Immortality as the Gateway to Eternal Life and Consciousness; the Processes of Divine Evolution from the Central Personality.

THE LORD JESUS attained to immortality in the flesh, as the firstfruits of a new order of human life. In His declaration, "I am the way, the truth, and the life," he called the attention of the world to the fact that his attainment of life and his method of a final departure, by the theocrasis which took him out of the visible and personal presence with men, were to be the ultimate future of as many as received him at the beginning of the age. The Lord disappeared through the dematerialization of his body, through which that personal life became the Holy Spirit. In this power to subliminate His personal form and convert it to the energy of spiritual life, he became the gate of entrance into the Holy City.

The goal of human destiny is eternal life through the attainment of immortality. The Son of God secured his consciousness with the invisible Godhead, by first reaching the immortal state in the flesh. Immortality is not a permanent condition, for when it is attained it constitutes the doorway into the realms of bliss—spheres of existence which are beyond the ken of the natural sense and perception. The Son of God, raised up in this life from the human race, was a crea-

tion, a generation from men, and the involved product of human development. The Lord was the reincarnation of those who had gone before him, and especially was he the resurrection of the prominent characters in Jewish life, the foremost being Abraham, Moses, David, Elias, and the prophets. The hundreds of thousands who had died looking for the appearance of the Messiah were gathered into Him when he appeared, and he constituted their resurrection and their life. It cannot be comprehended how "He gathered the Lambs with his arm and carried them in his bosom," until the law of conjunctive unity is comprehended. This law operates with thousands as well as with one. The law of conjunctive unity—operating in the conjunction of the Son with the Father—determines that blending of consciousness through which the Son becomes the Father.

The invisible God, Eloah, is the central nucleus of the entire human race. He is the focal point in which the mentality of the world has its congeries. This complex center of invisible consciousness would lose its powers of perpetual identity, were it not for the fact that it is replenished from the external human race. It is for this reason that the process of involution—which

is the coördinate of evolution, for let it be remembered that there is no evolution without its correspondent, involution—raises up the Son to be absorbed into the consciousness of the invisible and Eternal.

God, being the center of the human race and perpetuated through his reciprocal relations with the constantly recurring humanity, inherently obtains with the most perfect of the sons of men. When the perfect Son is manifest, God becomes visible in Jehovah, who constitutes his perfect Tabernacle. The Lord was the Tabernacle of the Temple of God; he became the fulness of the Godhead bodily, as it is declared of him. The Father was completely in him, as he was one with the Father. The Son of God was absorbed into the invisible and central consciousness of the central man, who is the eternal God. It was thus that the Son of God—generated from men—became one with the Father and sat down in the throne of God. Jesus the Lord, like Enoch, walked with God and was not for God took him. That terrible absurdity held to by the Trinitarian church, the leading phase of which is found in Roman Catholicism, that there are three persons in the Godhead, was derived from the union of the church with paganism, and is the result of the declension of the church that was predicted of it in the beginning. There is but one indivisible consciousness in the Godhead. The Son, who was personal while in the flesh, lost that personality when in the theocrasis he was absorbed into the Father.

The personality is but the covering, the persona, the mask. The person is the visible Jehovah; the Son of God was this person. The person is lost when the absorption takes place, but the individuality remains in the internal and central consciousness. The Lord comes again in person, but that coming is the involution of another form, a form raised up from men to be again absorbed into the invisible Godhead. When the Lord was absorbed into the unity of the central Godhead and became one and indivisible with the throne of God, he was also radiated into the human race for the purpose of regenerating the Sons of God from men. The radiating influence of the Son of God was the dissemination of the spiritual energy which has been called the Holy Spirit. The Holy Spirit was the product of the dissolution of the body of the Lord; it was the divine proceeding from the visible Son and the invisible Godhood who was in him. The Holy Spirit (Ghost) was the seminal essence of Jehovah, by which the church was impregnated and from which the Sons of God are to be regenerated. The planting of the Seed took place in the beginning of the age; the regeneration progresses during the age, and at the end of the dispensation the Sons of God mature.

Jesus the Lord was the promised Seed; as seed is for the purpose of planting, it follows that He was

planted in the race. He was declared to be the Word made flesh. It is also declared that the Word was sown; it therefore follows that He was sown, and that he was the Holy Spirit disseminated in the church. When we consider the fact that He declared himself to be the bread from heaven, eaten—appropriated, for the life of the world, it is easily understood how, through his conversion to Spirit, his life could be absorbed by his people. It is only through such a process that He could regenerate the Sons of God, who are to proceed from him at the resurrection of the dead in the end of the dispensation. In His ascent he was absorbed into God; in his descent he was absorbed into the race, whence he will arise in the multiplication of the Sons of God. "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. * * * Explain to us the parable. * * * The good seed are the children of the kingdom; the field is the world [church in which the seed was sown], and the harvest is the end of the world." By this is meant the end of the age or dispensation, when the old church passes away in the manifestation of the new church, which comes at the close of the age.

The old heavens are now passing away. The old earth and the old heavens have performed their mission, and are about to be dissipated to give place to the new heavens and new earth, by which are signified the new church and new state. This is the kingdom for which the church was taught to pray: "Thy kingdom come." The Almighty is about to establish a kingdom in the earth. It will not come in the quiet order of evolution, but through a sudden destruction in which the heavens will depart with a great noise—the noise of the great guns of the nations of the world. The end of the dispensation will not arrive through arbitration and the quiet settlement of human differences. We are approaching the great catastrophe. That spirit which actuates the trust and determines the robbery of tens of thousands and reduces them to penury, slavery, and to the ignorance of the wage slave, will not change its character by simple evolution.

On exhibition at the Pan-American Fair, there may be observed all of the modern improved methods of killing people. It is claimed by some of the optimistic, that these improvements are for the maintenance of the peace of the world, and that with the increase of the destructive power of the implements of war, the nations will be afraid to become engaged in warfare. If implements of warfare are necessary to deter mankind from fighting, it looks as if the spirit of the meek and lowly Jesus, in the Christian nations of the world, had gone through some modifications since he was led like a Lamb to the slaughter, and that the slaughter only began with his crucifixion.

The human heart is full of hell, and it is not found

alone with the millionaire trust, but equally with that other trust, more tyrannical and dangerous, the labor-union trust. The love of Christ is not found with either, therefore the conclusion that the conditions of reconciliation do not exist, and therefore the principles of arbitration will not settle the conflict of "capital and labor." The end will come as it has been predicted. Before the coming of the great and dreadful day of the Lord, God will be manifest in Elijah the Prophet. "For behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. He will come as a refiner's fire. His theocrasis will baptize the world with a new baptism, and the great conflagration, which the world will not escape, will dematerialize the tens of thousands who are prepared for the consummation of the age.

When at the end of the dispensation, marked by the movement of the sign Aries from the constellation Pisces

into the constellation Aquarius, the old heaven and earth disappear, it is most fitting that the old astronomy, born in the dark ages and bringing into the world the spirit of atheism, should be dissipated. It is proper that in the dissolving of the old heavens and earth the old astronomy should be relegated to oblivion, and the new astronomy should come to fill the place of the pagan fallacy. Thus it is ordained of God, that with the new religion and socialism of Koreshanity there should be a new astronomical definition. There will be a revolution in all things, now at the end of the dispensation. This revolution begins in cosmogonical science. It will terminate in the manifestation of the Sons of God, who will stand at the apex of human development, constituting the genus Theo-Anthropos—the evolution of the fifth kingdom. This is the order of Melchizedek, of which the Lord Jesus was the High Priest, and for which he was sacrificed.

The Tyranny of the Great Oil Trust.

A Review of the Birth and Development of the Standard Oil Company, and an Exposure of its Methods; the Spreading Blot and Blight of Conspiracy.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

SOMEWHERE ABOUT 1860 a corporation or combination of men—about whose operations most things have borne an air of mystery, including their number, organization, business methods, and even name, for they operate under about as many aliases as a gang of burglars—was organized. To begin with, they were not oil manufacturers; they had no oil lands, wells, nor factories, nor, so far as appeared, anything to set them up in the oil business. At the time of their starting in business everything was flourishing in the oil region; many men were getting rich, and much greater numbers were making a fair living and were prosperous. In the course of time, it became obvious that blight and mildew were stealthily getting in their deadly work.

People found that their gains were slipping away because of excessive freight charges by the railroads. At length they learned that of the double rates they were all suddenly required to pay, as figured out on the year's business by a member of Congress—which would amount to \$750,000,000—\$600,000,000, after it had been collected from all, would be paid over to the oil trust, the Southern Improvement Company. Such contract had been signed by the Erie, New York Central, Lake Shore, Michigan Southern, Pennsylvania, the Atlantic and Great Western railroads, including all their connections. When this conspiracy to break up all the oil concerns, except this one, which had an effectual pull before which no competition could stand, was brought before the courts, the railroads were required to abandon these contracts and charge freight to all alike; this they professed to do, but the practice

of discrimination continued. The policy of the roads, which was real robbery of their owners, seems to admit of but one single explanation. When asked for the list of their directors, only a part of it was given; and the rest were refused, leading under the circumstances to the belief on the part of many that the suppressed names are leading members of the oil trust, which were probably but four in number.

Armed with a deadly rebate the oil trust, in accordance with the policy that had been hinted at in rumors which said "that they intend to wipe out all the refineries in the country except their own," began the dance of death. One of the Cleveland manufacturers, who had sold, was asked by the New York legislature why he did so. "The Southern Improvement Company," said he, "or someone representing them, had a drawback of a dollar, sometimes seventy-five cents, sometimes more, sometimes less, and we were working against that difference." After going to the railroads and being assured that there was no relief for him there, and being the only man who would buy, he went to the head of the oil trust, who offered him fifty cents on the dollar for his business, and told him it was that or nothing. They would destroy his business. For a business that was producing \$30,000 to \$45,000 a year, these robbers paid \$65,000, which was reckoned to be fifty per cent of its actual value.

The Rapid Development of the Monopoly.

By every conceivable contrivance to evade and defy the law, and to wipe out the equal rights of citizens, this conscienceless octopus continued to swallow up and

crush out all competitors in the oil business and, subsequently, other related businesses. The Supreme Court of the United States said of it: "The understanding was to keep the price down for favored customers, but up for all others; and the inevitable tendency and effect of this contract were to enable the Standard Oil Company to establish and maintain an overshadowing monopoly, to ruin all other competitors and drive them out of business." The Court declared that the course of the railroads was one of "active participation in the unlawful purposes" of the oil company.

It was inevitable that this great corrupter of men and government should enter the field of politics on both a state and a national scale. Take one instance: When a proposition was before Congress to appoint a committee to investigate the charges that "many industries were threatened with extreme prostration" by the discrimination of the railroads, and to report a bill for the regulation of interstate commerce, and for its consideration unanimous consent was required, Henry B. Payne, of Cleveland, said, "I object." Ten years later when in pursuance of its policy to conquer its competitors the oil combine wanted a subservient Senate which would readily confirm disgraceful treaties negotiated in their interests, and when, in the state of Ohio, the democratic party was in the ascendant, in the canvass before the people for the legislature, the favorite statesmen, George H. Pendleton and General Ward, were named as candidates of the party. When the legislature elected to choose these assembled, the people soon woke up to the fact that the man who had betrayed them ten years before had become their Senator. A storm of wrath broke out that included all parties, and sworn evidence of bribery in great quantity was offered, being presented by two prominent members of Congress; but neither the legislature nor the Senate could be induced to right the colossal wrong and prevent the untold villainy.

Everything attempted in the interests of the people was by some unseen process turned to the account of this monster combine of oil and railroads. To protect the people from accidents as well as extortion, the states appoint oil inspectors. In many states the salaries of these are or were paid by the oil combine, and the stencils of the inspectors have been found in the hands of the combine, to brand their several products according to their own sweet will. The railroads, which obtained their right to be on the plea that they were the people's highways, upon which all men have equal rights, have—by means of the deadly rebate—become the pernicious engine by which—as we learn in "Wealth Against the Commonwealth" a book by Henry D. Lloyd, which uncaps the rascality from the beginning, in all its ramifications—"property to the extent of uncounted millions has been changed from the possession of the many who owned it to the few who hold it: 1. Without the knowledge of the real owners. 2. Without their consent. 3. With no compensation to them for the value taken. 4. By falsehood, often under oath. 5. In violation of the law."

He rightly adds that conduct which men call "trade" is, in reality, "lying, stealing, murder." The great "captain of industry," as we facetiously call such in this time, through whose capacity, not to work, but to organize and use the rebate through which this strange work became possible—because, forsooth, he leads in prayer and helps to send the gospel to the heathen and founds great so called Christian universities—is lauded to the skies as a public Christian benefactor. When he or his fellows were asked in Court or elsewhere, if they used any methods to the detriment of competitors (although they resorted to every means, even to cutting rival pipe lines and setting fire to the freed oil to the great danger of other men's property and even lives, to prevent competition), their uniform reply was, "Oh no; we live in perfect peace with our competitors." This was after the fashion of those other world-conquerors, the Romans, who were charged with first making a desert and then calling it peace. These men destroyed all competition and then, of course, did not quarrel with competitors. The facts show that all their claims about cheapening prices and improving quality of oil, by which they seek to justify their high-handed acts of oppression, are false. Both at home and abroad the alchemy of Standard Oil worked the lowering of the flash test of oils, with the results everywhere, as is shown by the report of the State Board of Health, of Michigan, "That as the standard was lowered, fires and death from explosions increased." The *New York Daily Commercial Bulletin* says: "It has been claimed that the oil trust has been a benefit to this country; that the economics which it has introduced, in the transportation and refining of oil, has been shared with the consumer, and that the enormous wealth which it has accumulated during the past ten years has been widely distributed. Not one of these claims has any substantial basis in fact."

Zaccheus and the Standard Oil Magnate.

The Christ and the Bible must be laid under contribution to whitewash the acts of the Standard Oil combine. Recently, we listened to what purported to be a baccalaureate sermon, of which the preacher was the chancellor of a great state university, who had once made himself prominent by his opposition to monopoly. The text was the story of Zaccheus, the Roman tax-gatherer, which the preacher strangely distorted to make it suit his purpose. The statement which the publican made to the Lord, he said, should read—not "Behold, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him four-fold," but—"I have always given half of my goods to feed the poor, and if I have taken anything from any man by false accusation, I have always restored him four-fold." To say nothing of the improbability of the truth of the first statement, the idea that a man should deliberately, for he could have done it in no other way, get property by false accusation, and then, self-prompted, restore four-fold, and do it habitually, is a little too much for the belief

of the ordinary man who is not a chancellor. And then, in spite of his remarkable benevolence and justice, this diminutive Jew, having somehow become very rich, became also very unpopular—indeed, an object of much hate. Of course, the hate was that which the unreasoning poor always exercise toward the very rich. Jesus, seeing how this righteous rich man was oppressed by these wicked poor, did not hesitate to throw round him the shield of his own personal power.

Let us see, as miners say, how this explanation will "pan out." If, as Jesus said it did, salvation came to that house that day, it must be true that Zaccheus was among the Disciples who, after Jesus' translation, were all together, and "had all things common." Certainly, then, Zaccheus was no longer very rich, and the proof is unanswerable that Jesus did not, in this case at least, approve of rich men. Still another proof in the same line: The world, in spite of the teachings of modern chancellors, will soon find out that Jesus did not come to save men from being lost in some future spiritual hell, but men that are already lost in this, the only real world, which is now hell. The first of these salvations, which was the type of the one just ahead of us—the resurrection of the dead, the establishment of the kingdom of heaven in earth—was the salvation of the Christians from the destruction which overtook the disbelieving Jews in the destruction of Jerusalem. In a destructive three years' war, all the cities of the Jews had been taken by the Romans, and their wealth confiscated or destroyed. The remnants of their inhabitants had been gathered into their capitol—their holy city, Jerusalem.

After Titus, the Roman general, had surrounded

the doomed city by double lines of circumvallation, for some reason unknown to history, for three days his forces were withdrawn, during which every Christian went out to a small town in the mountains, and so escaped the destruction which overtook the unbelieving Jews. If living, as one to whose house salvation came in the person of Jesus, Zaccheus must have been of this number; but he could not have been a rich man, since they were all communists, and besides, had been plundered by the Roman soldiers, who made no distinction between them and other Jews. No word or act of Jesus can be produced to show that he approved of a state of affairs in which one man is rich while the mass of his fellows have to live in poverty. All the acts and words of his life are in perfect accord with the command which he gave to the rich young man: "Go sell all that thou hast, and give to the poor, and come and follow me."

Given, as this unique baccalaureate discourse was, on an occasion of the great university, which owes its founding, and all that it is, or hopes to be, to the Standard Oil millions, the intelligent hearer could not fail to see in its special pleading an apology for, if not defense of, the great Standard Oil magnate—an attempt to wipe out the grease spot of standard oil. All the waters of all the oceans can never wash out that spot! At no bidding will this plague-spot ever out! Whatever it touches will be tarnished, corroded, destroyed by it. The greedy hand which gathered these accursed millions, with the hand—power which they constitute, can never be sweetened, so as not to smell of blood, by "all the perfumes of Arabia."

Humanity Defaced by Corroding Evils.

The Wide-Spread Effects of False Education; the Condition of the Uncultured Classes; the Eve of Change; the Uplifting of the Masses in the New Age of Enlightenment.

AMANDA T. POTTER.

"WITH GOD all things are possible;" *the impossible is not a thing*. The Almighty, component of law, is powerless to reduce the least function of the universe to other than the existing procedure, which is the eternal method of law. Forever the seasons and the day and the night succeed each other. Forever the grand or twenty-four-thousand-year cycle of universal progression embraces the exact correspondence of the three hundred and sixty-five-day year, both with regard to alternations of heat and cold, and with respect to degrees and alternations of light and darkness. The vidual of the race, who sustains the broken continuity resultant from the operations of death, realizes but the shorter year; the individual, the perfected or God-Man, who in phases of visibility and invisibility continues from everlasting to everlasting, beholds the longer year, with all its analogous characteristics, as the larger enfolding the lesser. We are on the eve of change as swift as the breaking of winter into spring; as the dissipation of darkness by the first rays of sunlight. The hour approaches for our transition from the corruptible flesh of the sensual man to the likeness of the incorruptible person of the sinless Son; from mental, moral, and religious

murkiness to the splendor of the kingdom of Jehovah.

The parentage of the race is always in dualistic compact with the environing phase of man's grand timic cycle, in which paternity and maternity run the gamut of the degrees of quality from the most brutish to the supreme excellence manifested in the culmination by the Fatherhood and Motherhood of God. The period approaches for the decisive step in developing humanity into lines removed from the existing status. Ends are the result of means. Primary and farthest reaching, after the dissemination of the doctrinal truths by the Messenger of the conjunction of God and man, will be the baptismal endowment descending upon those who believe and yearn. The recipients will constitute a supreme and central genus who will become the inspiration of the people who, until such manifestation, will be incapable of yielding a receptive intelligence to the voice of Truth. Secondarily, and entirely referable to the uplifting of the mass which does not constitute the Sonship, will be the rescue of the children from the bane of false education and pernicious surroundings. At present, the thought bestowed upon the fads of fashion and inconsequent ephemera of the hour is startlingly out of proportion with the lax

attention granted to the development of the beings who, worthy or unworthy, in a few years are to constitute the all of existing humanity.

Remote consequences are impossible to the enfeebled vision of a backslidden age. The means to further the mental, moral, and religious development afforded by the humblest surroundings, are not made to yield tribute to the sum of human attainment. Young life is not led on to keen observation and contemplation of its surroundings. Observation and contemplation would beget the possibility of knowledge. Had the universe of children been taught to discover and logically value the palpable properties of matter, the greater number, if not all, would have realized the fact that matter presupposes form; that form presupposes limitation, involving center and circumference. What then? Why, men would never have dreamed that the universe is an illimitability, or have sacrificed to the false god of such conception. But so far have the children of men wandered into the domain of befogged mentality, that it is impossible today to convey the simple truth concerning the limitation of the aggregate of existing matter to a dozen people in an avowedly cultured and intellectual five hundred!

Our schools, a ripening from such conditions, can never undo the mischief of the maladministration of the fireside, any more than they can replace a half dozen perverted years. Wise teachers have indeed given a praiseworthy direction to a life after the more impressionable period was past; but how much greater the effect if equal wisdom had also radiated upon the earlier opening petals of mentality! During these years the mass of our young humanity is in the hands of parents too busy and too weary to bestow care, to say nothing of instruction, beyond the barest necessity. But as greater obstacle yet in the child's progress, is parental inadaptability which neither discerns the necessity nor the means to meet it. The warping influence of ignorance is not infrequently connate with a spirit of domination amounting to tyranny. Alcoholism often visits its violence through a crazed brain; but sober parents also shock the public with evidences of

brutality which calls for legal intervention. Of such atrocities only the more glaring are chronicled; the unwritten record would afford a sum greater than is generally supposed. In connection with this aspect it must be remembered that children often, very often, appear as uninvited guests at the family hearth, and are keen sufferers thereby.

The alphabet and grammar of vice are inculcated as addition to inheritance wherever exists the prolific criminal. Among the non-criminal classes, vendettas, animosities, personal dislike toward people equally worthy, neighborhood gossip, unworthy caprice, and multiple things inexpedient are duplicated, triplicated, and in some rare cases multiplied by a score. To repeat somewhat, the greater number of parents bestow little thought upon character formation. Undue values are attached to affairs of injury, affairs of merit, and the everyday happenings which make the domestic world, with the child's future ever to settle the score. The babe is the acknowledged prey of not only the members of the household, but all comers and goers who choose to make it a plaything. It continues the recipient of the surrounding overflow of affectional gush, until, as it views the situation, its place is usurped, when it experiences a change which, in some cases at least, sets up and sustains the jealous passion. There are indeed commendable exceptions to this, and also to the rule that this youngest member has his naughty traits given hilarious appreciation until such time as they no longer afford amusement to the adult mind. But the adage concerning the bent twig's enfoldment in the tree's inclining, though trite, is almost wholly lost to application.

This may seem overdrawn. In the writer's opinion it is not, nor are all the dark corners exposed. It is an evil which will not disappear through condonement. It is a corroding evil, and as wide-spread as the existence of the human rooftree. Have the combined churches and clergy any panacea to offer? Can they say how a world scarred by the hellish competitive system and its sequent anarchy can train its babes and juveniles into a people devoid these perilous characteristics?



WHEN, in the consummate purpose of God, the male and female are reunited and made one flesh; when the two forms again become the united being, as before the disintegration of the Adamic genus; then is manifest the fruitage of the Tree of Life, wherein man, the soul man, that is, the *nephesh* man, involves the power to disappear and re-appear at will. He may become visible or invisible as he desires. He is the *nephesh*, because he is like a breath which gives energy and form also, to the blood and heart. The spirit (*pneuma*) of the ordinary man enters the lungs. It commingles with the psyche of the blood. In this unity, the *pneuma* or breath life becomes the psyche or blood life.

In the ripening of the fruit of the Tree of life, it becomes food for the Gods, and they descend to ultimates and pluck, absorb, and appropriate it. In the absorption there is thrown off a precipitate. In this precipitation or declension, is the beginning of the fall of man. This fall is but the planting of the seed of the fruit of the Tree of Life, that the principle of regeneration (reproduction) may be successively perpetuated. The perpetuation of God's existence, through the planting of the seed of the Sons of God in the soil of its propagation, namely, the animal life of the human race, depends upon the way of the Tree of Life, made secure by guarding its approach.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE DEATH of President McKinley emphasizes the fact which THE FLAMING SWORD has long made prominent, that the end of the old order is at hand. It is a significant and terrible tragedy in the drama of human events. A nation mourns for its Chief Magistrate suddenly cut down by violence. He was in a specific sense the exponent of the will of the people, and from all sections of the country tributes of praise and grief redound. North and South forget their prejudices and join reverently in placing upon his brow the crown of martyrdom already won by Lincoln and Garfield. The affections of the majority centered in him as the man of destiny and the representative figure in American history. He was indeed a powerful factor in the divine hands for the progression of the race toward its ultimate development, and his tragic death concerns all nations, touches every life. His career, from first to last, has been in many ways exceptional; no stain was found upon his private character when the searchlight of public scrutiny was cast upon it during two Presidential campaigns. His conception of the office which he filled rendered him a willing instrument to execute the wishes of the people who elected him. It has been said that no closer student of the will of his constituents ever occupied the White House. During his Administration and in consonance with his policy of territorial expansion, the United States has become recognized as a great world-power. The wise and deliberate utterances which characterized Mr. McKinley's speech at Buffalo, on the day preceding his assassination, will be long remembered; so will his noble and lenient words, a plea for mercy upon the misguided assassin, uttered as soon as the President could speak after he was shot. The Pan-American Exposition was instituted with a view to the consolidation of continental interests. The death of the Chief Executive in this place and in such a manner conspicuously marks the dividing line between the old and the new. It is an historic punctuation in the language of current events. When Washington died, there were less than three millions of American citizens. Now, the hearts of seventy-five millions own and honor the stars and stripes which mantle the bier of their dead Chief. From that bier, seventy-five millions send united prayers for the prosperity and upliftment of this country. The import of the situation cannot be fully grasped by the unenlightened mind. The divine prescience alone is able to gauge its influence and bring good out of all the machinations of evil.

There are two great motic forces—love and fear. Any form of religious belief that tries to exercise the constraint of fear is spurious, because religion is the principle that rebinds man to the great source and origin of love. Primitive Christianity was the product of the spontaneous outflowing of the beautiful spirit of Him who taught the world to bless and curse not—to pray for the enemy and the persecutor. The instant that the church begins to coerce, it has already fallen. Constantine on accepting Christianity, gave orders that the soldiers in his

army should be baptized into the faith. This was the signal of declension. The reign of love ended and the reign of fear began; in its wake followed torture of mind and body. The rack and the stake are but symbols of the doctrine of endless punishment and unpardonable sin. There was no spirit of bitterness in the Son of man, and he communicated to his Disciples the gentle and gracious impulses that brought them into communistic fellowship. A religion which claims to be the product of the divine planting will show the characteristics of the type. A gorgeous system of ecclesiastical ceremonial designed to dazzle the eyes of the people while holding them in subjection through fear, cannot fulfil the expectations of those who have long waited for signs of the Lord's coming. His service is perfect freedom; his yoke is easy, and his burden is light. What constitutes religious freedom? The Pilgrim fathers left their homes and sailed across stormy waves to settle in a wild, strange land with this in view. But the event showed that the spirit of persecution and fear followed. Koreshanity holds that men should be free to follow in the direction of their highest loves, which are the fruit of the divine Seed, Jesus the Lord, sown in the church at the beginning of the Christian age. But man finds himself in a mortal body, with the will of the flesh striving against the higher will. Religious freedom is emancipation from the limitations of mortality and rest in unison with the will of God. Jesus was the perfect expression of this Will. In the beginning of Genesis, God says that his spirit shall not always strive with man. That is a promise of the final unity of man and God, which constitutes religious freedom. That is the perfect love which casteth out fear.

The integrity of commerce is maintained in the Heart Center of the world. The unexampled rapidity with which this country has risen from obscurity to a position of eminence in commercial relations, is by no means indicative of a speedy fall. Under the auspices of Almighty God it is destined to sweep on in a career of power and glory exceeding the most brilliant historical epochs. In fulfilment of His purposes, all the nations of the world are being gathered in and assimilated to form a new nation strong with the intellectual brawn and sinew of the race. In the unfolding of the divine plan certain crises will inevitably develop; but they will be of short duration, and each succeeding storm that spends its rage will bring the twin land inherited by the descendants of Ephraim and Manasseh nearer to the realization of the beatific visions of all the seers in earth. The scope of the divine purpose is broader than man can ask or think, and it includes a complete vindication of the character of Deity from the aspersions of cowardice, tyranny, and cruelty cast upon Him by agnostics and scoffers. The event will surely show that the Lord's hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear. The coming of the Lord in the clouds of heaven, concerning which conjectures have been rife, is His coming in a new order of beings, the crowning product

of evolution through long processes of ethnic blending. The splendor of the kingdom is to be revealed shining from the thick darkness where God is hidden. Then every knee shall bow, and every tongue confess that he is mighty—yet the burden of the song will ever be that God is love.

An eminent scholar writing upon the subject of "Human Immortality," says in controversion of the materialistic position: "All one need to do, if the ordinary materialist should challenge one to explain how the brain can be an organ for limiting and determining a certain form, a consciousness elsewhere produced, is to retort with *a tu quoque* asking him in turn to explain how it can be an organ for producing consciousness out of whole cloth." Though it scarcely appears from this excerpt, the writer takes the ground that the brain is the medium through which the divine light shines for a season as man's self-consciousness. Such a theory is unscriptural since it makes every human being an offshoot of Divinity, thereby annulling the Messianic law. These two theories represent the opposite poles of modern thought. Truth lies between them. Taking thought as synonymous with consciousness, for the purposes of the present argument, in consonance with Descartes's famous postulate: "I think, therefore I am," it can be reasonably shown how the brain neither produces thought out of nothing—"out of whole cloth," nor simply transmits it like a pane of glass from God, the light behind. Thought can be generated in the brain by alchemical union, but the substances that enter into this union and furnish fuel for the fire may come from without; thought is the product of the combustion of matter taken into the system in the form of food. Mental energy radiates from one brain to another, but it is not simply transmitted without change, it is transformed to the specific quality generated by each mind.

The problem of life has been the subject of fruitless inquiry for ages. Human thought clings to it with a strange fascination, and one can hardly open any periodical without finding it presented in one aspect or another. Every day the mourners go about the streets, and every day the mystery of birth confronts us. Admitting that what is called life is in verity its opposite,—that humanity is here in the hells, in a state of mortality or death, it is evident that the secret of life pertains to a higher phase of development than that reached by the ordinary mind. It may be said that what is paradoxically termed *mortal life* is the result of two qualities of motion—pulsation and respiration, corresponding to two qualities of mental energy which constitute the light and heat of the hells or the inverted love and wisdom. Reasoning by analogy in conformity to the Koreshan axiom, that the science of natural things is the key to spiritual mysteries, it is clear that life in the heavens is the product of divine love and wisdom. The difference is simply that in the natural world light and heat are turned toward self, and death is the product of their union, while in the celestial world they are turned toward God, and this is life eternal.

While Koreshanity does not deny the testimony in favor of local floods, borne by geology and archæology, it finds in the account of the Hebrew historian, both record and prophecy. As all events recur in cycles, these state-

ments have a universal application. Noah meaning the breath of God or Rest, as modern lexicographers derive the name, was the Messianic manifestation suited to that period. He built the Ark by founding a church to save the world or the people of his day from an inundation of error. From this refuge he sent out first a raven, typical of the Arab race, a dark skinned people descended from Noah through Shem, Abraham, and Ishmael. The dove on its thrice repeated mission may be said to represent the Holy Spirit going out from the Noatic church in three lines of descent, through Japhet, Shem, and Ham as representative of the celestial, spiritual, and natural. Why should the raven precede the Messenger of peace? In token of the fact that humanity in its natural darkness constitutes the channel of transmission for the spirit. In a more specific aspect, the going forth of the dove looks forward to Isaac, to Christ with the olive branch, and to His final coming in the new order.

The worm in its chrysalis is the object lesson by which Nature teaches immortality and the correlated fact that it is to be attained by metamorphosis of the natural body, not by the decay of that body. There are three stages of insect life; first the larva as it hatches from the egg, a worm that crawls and grovels, a despised shape, a wretched object, yet, withal a creature with a destiny. Among the Romans the larva was primarily a specter or a ghost, generally meaning that of a vicious spirit disquieted by memories of evil deeds; then the term was applied to a mask, or a covering for lower propensities. It is interesting to compare this with the word *persona*, also a mask, which the Romans borrowed from the Greeks. The second stage of the insect is the pupa or the larva in its cocoon, insulated from the outer world, in process of transition or metamorphosis to the third stage, that of the perfect insect, termed the *imago*. Now it has the adjunct of wings, which correspond to knowledge; it lives in the air, a new creature, bright and beautiful.

The inexhaustible variety of natural resources ought to relieve the most timorous from any apprehension in regard to the future of the race. Neither famine nor flood will prevail to destroy the inhabitants of a universe that perpetually renews itself by the operation of laws that are fixed. Wonderful possibilities are constantly unfolding in connection with the discovery of higher laws and their application to life. The progress of invention has been marvelous, but the future transcends the past. Hope, not fear, is the watchword of the present.

Which does the world prefer and which will it have, a declaration of independence of God, or a declaration of interdependence between God and man? There is no hidden spot, no secret corner of the cosmos exempt from the law of reciprocal activity. The smallest cell in the human body has its nucleolus. From least to greatest all things conspire to proclaim the interdependence of center and circumference.

"Mental" science says that man is the creator of his environment; Koreshan Science says that he is both the creator and the product of his environment.

It is love to God which opens the heart to love the neighbor.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Geologic Ages and Extinct Animals.

EDITOR FLAMING SWORD:—Deep in the strata of the earth we find the remains of animals unlike any of today. (1) If they disappeared, why may not men disappear? We find no bones of men with these animal remains. (2) How can you say that men existed contemporaneously with them?—INQUIRER.

The laws of involution and evolution appoint to every type its development in specific cycles. These are both subjective and objective in alternation. All types are not visible in the natural world at the same time, but no type is lost. The vegetable kingdom offers the example of the seed which is not externally visible when it is planted in the soil where the old husk dies, but the spirit of the organism is preserved and is formulating a sprout which presently pushes its way above ground. In a manner precisely analogous to this example, orders, genera, and species disappear, but they *come again* when the time is ripe and all the conditions of cyclic development have been fulfilled.

The American bison is fast becoming extinct, so is the Indian; but in the progress of another great astronomical cycle of 24,000 years, both will reappear. At the beginning of the Christian era, there was manifest a new type of being, the Immortal genus. The life history of Jesus of Nazareth, told simply and reverently by the men who lived in that day, shows clearly to those who accept it just as it stands, that he was of a different order from ordinary humanity. His life is marked by phenomena that can be explained upon no other basis. But He went away; yet the law of analogy argues that, like the seed, his life will be manifest in beings of the same genus when the periods of germination and unfoldment are complete.

This is the great analogical basis upon which Koreshanity founds its arguments in regard to the second coming of the Lord in his offspring. All the seeds produced by a given tree are the offspring of the one seed from which the tree sprang. Science and religion find a common ground by this method of reasoning, in accordance

with the postulate that a law in one domain has its correspondent in every other.

(2) The variation of the angle with which the plane of the ecliptic cuts that of the equator, renders certain portions of the inner surface of the concave shell of the earth where we live, unfit for human habitation at given times. Alchemical changes, also, operative in the strata, conspire toward the elimination of human deposit in recognizable form. No chemist can detect the difference between organic and inorganic calcium. Again, no geologist has examined strata beneath the ocean beds. Who knows what the strata of the molluscan age might yield were a thorough examination possible in all localities? Human life has never been extinct, and it never can become extinct.

The Primary Cause of Death.

EDITOR FLAMING SWORD:—What is the cause of death, and what becomes of the body after death, according to the Science of Koreshanity?—A READER.

The primary cause of death is the descent of the thoughts of the mind into the body, there to be transformed to the germs of reproduction. The corruptible dissolution of the physical body is the natural consequent of the downward tendency of the desires as serving to maintain the processes of ordinary generation. The desires being toward sense life, provision for re-embodiment is made through the seed sown and the offspring produced. Attraction toward the new cell is sufficiently strong to overcome the cohesion of mental and spiritual entities in the parent cell. In other words, the heart has formed a graven image which it now bows down to worship. This is death. The scientific necessity for destroying this attraction by a counter force is apparent. It is not an arbitrary fiat that the lower loves must yield to a higher and purer affection. It is by virtue of law fixed in being itself. Why rail at the discoverer? He did not voluntarily ordain such law.

When death ensues, the ego passes over to its own sphere of highest attraction in the spiritual world, located usually, in the brain of its offspring. Beside the transit of the central ego, there is a general radiation of mental

entities. The atoms of the body are transformed to energy, which is transited to the physical star whose quality corresponds to the mental quality of the personality. When the ego is re-embodied there is a partial rematerialization of these energies to form the new body.

The Coming of the New Kingdom.

EDITOR FLAMING SWORD:—What kingdom does Christ refer to in Matthew xxv:32? Please answer this question through the columns of THE SWORD.—E. Y., Rush City, Minn.

A scientific understanding of the Gospels shows that our Lord's instructions point to the end of the Piscatorial age, marked in astronomy by the passage of the Zodiacal sign Aries from the constellation Pisces into the constellation Aquarius, as the time of his second coming. At that time, it is reasonable to conclude, the kingdom for which He taught his Disciples to pray will be established. Some of the characteristics of this kingdom are determined. The will of God is to be done in earth as it is done in heaven. The Son of man is to come in His glory. This signifies the complete triumph of the intellectual principle as manifest in the outer or scientific degree of the Word. "The new kingdom is both body and spirit." "Then shall he sit upon the throne of his glory." To sit down upon the throne, is to ensure the perpetuation of the divine wisdom in externals—that is, in many personalities like Himself, gathered out of all the nations of the earth.

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The Failure of Chemistry.

The Editor of the Scientific American Predicts a Revolution in this Branch of So called Science.

It has happened more than once, that just as we had firmly established our sciences upon a basis which seemed as unyielding as the Biblical rock, and had toilfully formulated theories that explained all phenomena with unvarying simplicity, some obscure experimentalist made a discovery which by no possibility could be twisted and molded to fit the existing system and, indeed, even challenged the truth of all established doctrines. Thus it was that Young and Fresnel overthrew the old emission theory of light with their experiments in the phenomena of interference; and thus our

theories of chemical interaction, and even our conception of matter, may be modified by the researches made within the last few years in the field of the radio-active substances.

What chemist formerly would for a moment have thought of attacking the law of Avogadro—the law which tells us that if the temperature and pressure be equal, equal volumes of different gases contain the same number of molecules? And yet a modern chemist, Lord Rayleigh, did find it necessary to test the truth of that law by precise determinations of the densities of well known gases. If he had never studied the behavior of nitrogen, or if he had considered the discrepancies which he observed in determining the vapor density of that gas, as errors due to defective observation, as many a chemist before him had done, argon and the other newly discovered constituents of the atmosphere might still be unknown, and many chemical doubts never aroused.

Roentgen, too, found it necessary to revive theories of radiant matter which we thought we had long since refuted, and he supplied us with rays which we cannot yet explain. Becquerel increased our perplexity with his thorium and uranium rays. But when M. and Mme. Curie exhibited to our astonished eyes the results which they had achieved with radium and polonium, we were completely mystified, and were compelled to admit that there are more things in chemistry than our philosophy had dreamed of. Other chemists have also experimented with uranium, following methods different from those of the Curies, and have obtained additional active substances.

Still another supposed element has been found to mock our periodic system. It has been discovered that thorium, when subjected to the action of acids, yields helium, and that thorium is often associated with radio-active substances. Helium and its gaseous companions on the one hand, the radio-active substances on the other hand, are mysteries which have so far completely baffled our chemists. And uranium and thorium, elements with which we once considered ourselves thoroughly familiar, are now to us as curious as if they had been but the discovery of yesterday.

If the eccentricities of uranium, thorium, and helium, and the mysteries of Roentgen rays cannot be adequately accounted for by our existing chemical system, the question arises: Can our system be wrong? Chemistry is an exact science—at least we had flattered ourselves that it had been at last raised to that eminence. But an exact science is infallible, and will hear nothing of exceptions. Some day a chemist will

be found whose mind, broad enough to grasp the scattered facts unearthed in the course of a century of research, will elaborate an [al] chemical system which may prove as revolutionary in its way as the theory of Young; but which will embrace in its comprehensiveness those puzzling gases and radiant substances so utterly inexplicable at present.—*Scientific American*, Sept. 7, 1901.

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The College Trust.

The Influence of the Liberality of Millionaires Upon the Liberty of the Teacher.

To control higher education, American wealth owners may do one of three things: First, they may build their own schools, colleges, and universities. Examples are the institutions constructed by the "liberality" of the Vanderbilts, Armours, Stanfords, Rockefellers, etc. In such institutions it is essential constantly to proclaim that the widest liberty of teaching is encouraged, and that the sole object of investigation is the truth and the truth only. To permit the impression to go out that the teachers were interested or gagged and the jury packed, would hopelessly discredit the institution and destroy its influence, thus defeating the object of its existence. Second, our ruling class may look with compassionate eye upon the swarm of little, struggling, starveling colleges with which our land is sown, and minister to their distress. Manifestly, such institutions may be expected to possess sufficient gratitude and business sense to refrain from biting the hand that feeds them. Third, they must control the state educational institutions. Public colleges and universities have from the first been objects of dread to the enemies of our popular liberties: hence the defeat, to this day, of the National University project, though indorsed by Washington and Jefferson and supported by an overwhelming weight of fact and argument; hence also the subversion of Harvard from a state to a semi-private institution, the defeat of other state college efforts in the East, and the practical triumph in that section of the private college and university principle.

The people's colleges and universities may at times pass into the control of the people's friends, and the tremendous enginery represented by these institutions be wrested from the grip of those who make of it a commercial asset and be employed in the interest of the people themselves. A few such instances have occurred, and the fury of the dispossessed and their masters, incredible otherwise, can be understood only by those who appreciate the potency of light and the

direct bearing of higher educational institutions upon the problem of "social control."

In the state educational institutions, the policy of the proprietary class is to secure control, place in charge only "safe men," *i.e.*, men in sympathy with private wealth or afraid to voice other views, employ professors who have been educated in "safe" institutions and come with the indorsement of those institutions, inculcate their views as "scientific," and scout all contrary opinions as "unscientific" and "partisan," use text-books, if any, that are also "scientific" in the same sense (though these text-books are at times grossly partisan and false), insist that their representatives must permanently continue in control whatever may be the vicissitudes of state politics, any other policy being gross "spoilsism," and terrorize into silence and submission all teachers whose views may not square with their own.

With Jesuitical adroitness this policy has been pursued until, with rare exceptions, the higher educational institutions of America have been silenced or enlisted in the service of wealth, the natural opponents of this policy continuing for the most part ignorant of it or indifferent and apathetic, weakly accepting as "scientific" or "partisan" whatever was so labeled by the controlling interests and raising no hand to rescue their colleges from this pitiful thralldom.

The situation, meanwhile, for the teacher of the social sciences has become grave. On one hand he sees position, assured income, "scientific" standing, promotion, and opportunity to work undisturbed in his chosen field. On the other he sees discharge, disgrace, proscription, the stigma of "unprofessionalism" and "partisanship," and—the black-list; for in offending privilege and wealth he has roused a foe that never forgives nor forgets, a demon that never sleeps.—T. E. WILL in *Arena*.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Healed by Humbug.

Physicians Often Called Upon to Cure Fancied Ills and Hallucinations.

"Yes, I have had some strange patients in my time, as, indeed, every doctor of any experience must have had," said a medical man. "And I have performed some wonderful feats of curing by methods which would not be recorded in the *Lancet*.

"Only a month ago a man called to see me in a state of great distress. He assured me that he had got a 'frog in his inside.' He had swallowed it in a condition of infancy in a glass of impure water some months earlier, and it had grown to an enormous size. He was sure that it would be the death of him if he could not get rid of it. In vain I pointed out that the frog existed only in his own fancy; he grew furious at the suggestion, and said that I was as incompetent and unsympathetic as all the other doctors he had consulted. At last, to get rid of the man, I said: 'Very well, you may be right after all. At any rate, come here again at this time tomorrow and we will see what can be done.' He came at the appointed time, and I told him that an operation would be necessary, to which he gladly consented. I made him lie down on a couch, administered chloroform, and when he recovered consciousness was able to show him a very large and frisky frog as the result of the operation. His delight was unbounded, and he went away blessing me for saving his life. Of course, he had no suspicion that the frog had been specially imported for his benefit.

"Another of my patients has to thank me for his preserved eyesight—at least, so he is kind enough to say. He informed me that a tin-tack which he had been hammering had sprung up and lodged in his right eye, causing him infinite pain—and certainly the man's eye, from constant rubbing, was in a state of great inflammation. I examined the eye carefully, but could find no trace of any foreign substance in it; and, as for there being a tin-tack 'buried in it,' the idea was preposterous. However, as I saw the man was convinced the tack was there, and was making himself ill with anxiety about it, I suggested a small operation. A few minutes' preparation was all that was necessary. Fortunately one of my boys had a magnet, which I discovered, and attaching this to a battery I held it in proximity to the man's eye. Within a few seconds my efforts were rewarded, for I was able to show my patient a very vicious looking tin-tack (which I had taken from the drawing-

room carpet), and I had the satisfaction of sending him away happy, to advertise my 'skill' among his friends.

"One good lady, who is a small and constant annuity to me, vows that I am the 'cleverest doctor in town,' and has sent me crowds of patients. She is one of those people who are always imagining they have some new ailment; indeed, I think by this time she must almost have exhausted all the 'ills that flesh is heir to,' and will have to begin again. Of course, there is nothing whatever the matter with her, except indolence, which is the mother of all kinds of disorders, real and fanciful. Fortunately for every ailment I am able to provide a specific, which never fails to cure her within a few weeks. The curious thing is that, with a slight variation in coloring and flavor, the medicines are always the same, and contain nothing more potent than a little sugar, with a tablespoonful of wine or spirit. Some people would say that it is wrong to deceive a patient in this way; but I cannot see it. Such women are never happy unless they are 'under the doctor's hands,' and if one man won't doctor them another will. My medicines certainly do them good, if only in imagination; and in this particular case do not cost my patient a tenth part of the money she spends on her pet dogs.

"You did not know that it is possible to turn a man's head completely round without killing the patient, did you? Well, it is; for I have done it, and ought to know. About a year ago a man called to ask me if I could do anything for him. He told me that by some means, which he could not explain, his head had got twisted completely round, so that the back of it was in front and his face behind. This was a serious state of things, though I admit the man's appearance seemed to me quite normal. However, I was quite equal even to this emergency, and invited the man to call again at an appointed time, prepared to undergo an operation. By an arrangement of mirrors the man was only able to see the back of his head, a fact which, of course, confirmed him in his hallucination. The lights were then turned out, and in the darkness I gave my patient a series of electric shocks from a powerful battery, during which my assistant gave his head a series of violent twists and wrenches, until the poor man begged us to desist. With a final shock and twist the lights were relit, and to my patient's delight he saw his face in the very mirror where only a few minutes earlier he had seen only the back of his head. The cure was complete, and the patient is firmly convinced that during that awful period of twists and shocks (and juggling with mirrors) his head was actually twisted into its proper position again."—*Tit-Bits*.

The Curse of Competition.

Waste and Warfare that have Wrought Ruin of the Happiness of Humanity.

When a celebrated General was asked what he thought about war, he said: "War is hell." Competition is war, therefore, competition "is hell," according to the philosophy of this general. As has been asserted in these columns, competition does not belong to enlightened civilization. It is a relic of savagery and has been accepted as correct for the reason that the intelligence of the masses has never before reached the point that the evils of competition were understood. The early Christians saw plainly that competition destroyed brotherhood, and hence made an effort to establish communisms, that the early church would not be burdened with a system that makes men enemies instead of friends. Under intensified production and distribution, the capitalists soon discovered the evils of competition. They observed the waste and warfare that worked ruin to many of their class, and organized the trust to eliminate the evils of the system.

There is no real friendship between nations or individuals which compete against each other for trade, business, or employment. There has hardly been an international war for a hundred years that has not been the result of competition. We have an army in the Philippines, England is waging a war in South Africa, France has an army in Africa, Russia is taking possession of Manchuria, and only awhile ago, the United States, England, Germany, Russia, France, Italy, and Belgium had armies in the Chinese empire as a result of competition; each nation competing with the others for Chinese trade. The United States wants a gateway into the Orient, that the capitalists of the country may find a market for the \$2,000,000,000 so called surplus wealth that our own people need. All these wars may be truly called competitive wars, as they have all been the result of competition. Each nation today is struggling for commercial supremacy. Great and expensive navies and great armies are being equipped by the commercial nations to prevent one nation from infringing upon the so called commercial rights of the others. This is all waste and a burden upon the working class, all of which has resulted from the competitive system.

Commercial competition being competitive warfare, establishes race hatred and war. The Englishman does not dislike the American because he is an American, but because he is forced to compete with him in the markets of the world. The

hatred of one nation for another comes from the enmity engendered by competition. The American soldier had nothing personal against the Filipino, but the capitalist class demanded the subjugation of the Filipino, that he might find a market for his goods and wares. The English soldier could have had nothing personal against the Boer who never wronged him and whose habitation was thousands of miles away, upon another continent. But the English capitalists had the wage-slaves of England organized and armed to shoot their brother workers of South Africa, that the capitalists could find new markets and grow richer through the ownership of the mines and labor of the people of South Africa.

The organized workingman has nothing personal against the unorganized worker, until he gets into a strike and the unorganized worker proceeds to take the place of the organized worker. Then the war commences between the organized and unorganized workers. This is competition for jobs. This is the struggle. This is war. This is the social hell engendered by competition. The competitive system makes nations murderers, makes business men liars, makes men who work hate each other and struggle for material promotion and advantage. It makes of some scabs and outcasts—Ishmaelites,—and society is made one seething hell in which there is no real love or happiness among men. Competition produces poverty, the corner stone of crime; it subjects the weak to annihilation; it produces strikes and wastes labor and effort; it produces the marble heart and casts out love and mercy; it brutalizes the race and arouses the savage instincts of past ages. The ministers become mere politicians and compete with each other for care of the rich churches and big salaries.—*Social Economist*, Bonham, Texas.

* * *

The World's News.

Sept. 11.—President McKinley pronounced convalescent.—Emma Goldman arrested in Chicago on charge of conspiracy.—Vice President Roosevelt leaves Buffalo.—Dowie's followers stoned in Evanston.—Riot in Pittsburg; strikers attack four Negro workers.—Great fire at Salt Lake.—Many royal visitors in Denmark, including rulers of Russia, Greece, and England.—Census of anarchists ordered by New York police.—Sept. 12.—Official bulletins say the President is gaining.—Anonymous letter sent to officials in Washington, saying that if the President survives, he will yet be killed; no clue to writer.—Schley court of inquiry begins today.—Emperor William meets the Czar off Dantzic.—Rumors of Armenian revolts sent out from Constantinople.—Hostilities between Venezuela and Colombia continue.—Sept. 13.—Sudden change for the worse in President's case; grave apprehensions of heart failure.—Joliet strikers resume work.—Czar and Kaiser confer honors on officers in each other's suites.—Mother of Baron von Ketteler refuses to receive Prince Chun.—25 passengers injured in wreck on West Shore R. R. near Eastwood, N. Y.—Arthur Jerome Eddy makes Auto-mobile trip from Chicago to New York.—Was Sampson or Schley in command at battle of Santiago? Schley's counsel declares this to be sole point at issue.—Sept. 14.—President McKinley dies at 2:15 this morning; his last

words: God's will not ours be done; Vice President Roosevelt 35 miles from railroad in Adirondacks; police hide Czolgosz from angry crowds.—State funeral of President will be in Washington; nation bows in grief for its dead.—Sept. 15.—Theodore Roosevelt takes the oath of office as President, in Buffalo; he gives assurance that he will continue the policy of President McKinley.—President Roosevelt appoints Thursday, Sept. 19, as a day of mourning and prayer for the Nation.—Result of autopsy shows gangrene caused death of President McKinley.—Czolgosz disguised as a policeman is hurried to penitentiary while mob clamors for his life.—Chicago police arrest five men on charge of conspiracy to wreck with dynamite the stone-cutting shops of Chicago.—Great steel strike settled on terms first offered by Schwab; workers lose about \$10,000,000 in wages for time covering 64 working days.—Young girl of 17 commits suicide, unbalanced by grief at President's death.—Sept. 16.—After private services at Milburn residence, the body of President lies in state in city hall at Buffalo.—Elihu Root for Secretary of State and Lyman J. Gage Secretary of Treasury in new cabinet.—Conflicting rumors in regard to the settlement of steel strike.—Quebec in readiness to welcome Duke of Cornwall and York.—Lyon and Healy of Chicago offer \$20,000 for Paganini's violin; Genoa refuses to let it go.—Funeral car bearing remains of President reaches Washington.—Sept. 17.—Washington a city of mourning; immense crowds view remains of dead President.—Governor Hunt of Porto Rico takes oath of office.—Schley court of inquiry adjourned till Friday.—Czolgosz indicted; he is burned in effigy by indignant populace.—Steel workers feel great dissatisfaction with Shaffer.

* * *

The Saturday Evening Post.—"A Most Lamentable Comedy" is the title of a powerful novelette by Mr. William Allen White, which begins in the September 21 issue of *The Saturday Evening Post*, of Philadelphia. This absorbing serial is a study of political hysterics—the story of a State gone mad. The scene of the novelette is a Western State laboring under the burdens of a panic year. The central figure is a grocery store demagogue, whose harebrained oratory captures the State convention. The story rises to a height of dramatic power and intensity rarely equalled in the fiction of the day.

Leslie's Weekly.—The notable feature in the issue for Sept. 14, is the extra sheet filled with illustrations relating to the recent catastrophe. The last photograph of President McKinley, taken at his request at one o'clock on Friday, only three hours before he was shot, gives value and interest to this number, making it a desirable souvenir. A full page portrait of President Roosevelt, also one of Mrs. McKinley are given. Judge Building, No. 110, Fifth Avenue, New York.

Human Faculty.—A journal of Phrenology giving advice in regard to the use and development of the brain centers. L. A. Vaught, Editor and Publisher. Inter-Ocean Building, Chicago. 10 cents a copy. \$1.00 a year.

Cram's Magazine.—Short articles upon many topics of the day, with some historical and biographical sketches fill the pages of the August number. 130 Fulton street, New York, 25 cents a copy. \$3.00 a year.

Prabuddha Bharata.—Devoted to a discussion of the tenets of modern Buddhism. S. E. Waldo, 249 Monroe street, Brooklyn, N. Y. 10 cents a copy. \$1.00 a year.

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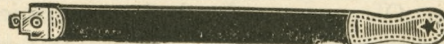
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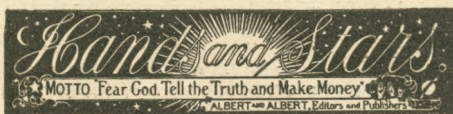
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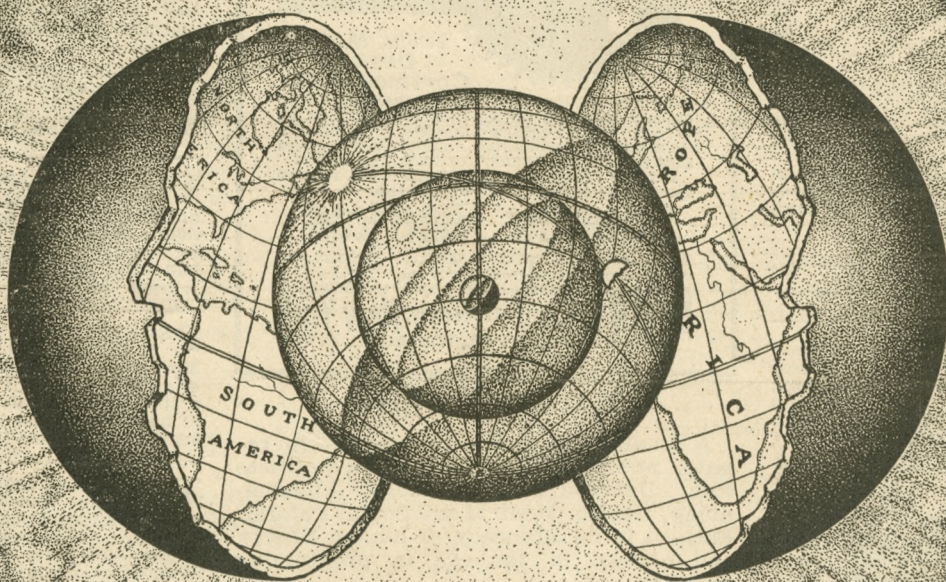
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